division of the house and of the clans. The little bodies is attached to a post in the hut, the special divisions of the clan-family are supposed to have their dwelling there, two familiar beings believed underneath symbolize their power. The good beings are said to commune to the unofficial drink of rice liquor.(5)

6. Cf. The Kanghsien Prin./'The Kanghsien Prin', ke ch.

As masses, which are handed down from generation to generation, are considered the rich ornaments of gold and silver, the heavy chains of coral, and the silk scarves, which are worn by the women at dancing ceremonies.

Also those things which the family has remain in the way of furnishings and utensils, such as bedsteads, mats, looms, shields, arrows and bows, and large pots for cooking and for water, earthen containers and brass plates are considered common property of the family.

/(5)/ The clan mother as the clan has the entire property in her hands. She is the legal and sole guardian and manager of the property. Nothing can be lost even without her permission. No part of either the movable or immovable family possessions may be sold without her agreement. For the execution of the proper legal deed, as she is often ignorant of writing, she must place her fingerprint. Nothing may ever be given away. That would be an insult to the clan divinity since that would not mean honouring and honoring their property but giving it away as being of no value. As a punishment for that the clan /mother/ would also take its other possessions and then live in poverty and disgrace. The individual members of the clan could sometimes be recruited for work for other clan-families as a kind of slave (rarer). But they may not be taken up in their society as they do not belong to that clan and the clan gods of that family would not permit it. Therefore if, for example, a clan-family has rice fields which they do not cultivate and would gladly give to poorer relatives, they must at least receive the smallest rent as a charge for it. This consists annually of a good bottle of rice liquor, which has the value of about 70 pfennigs to house the household divinities.

Before the clan mother gives her permission for the sale of common property, she listens to the advice of the other members of the clan. Actually according to the old tribal custom things should be as little sold as given away. It is said that in ages past the original ancestors, whom the individual clans reverence as divinities, apportioned out this their lands of field and wood, and these are supposed to keep their inviolable clan property from/grow/. To let it get out of one's possession would therefore be insulting the god. However, that